UNITY

The Unitarian

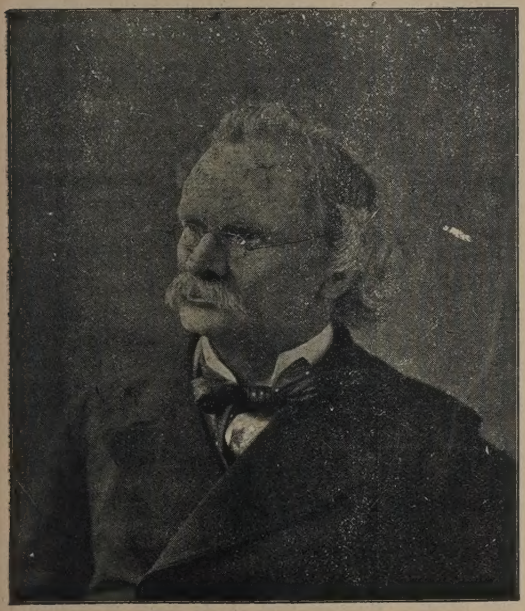
MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

No. 98. [Vol. VIII.—11.] November, 1911. ONE PENNY.



HODGSON PRATT,

SOCIAL REFORMER.

(Born Jan. 11th, 1824; died Feb. 26th, 1907).

Born at Bath January 11th, 1824, of Unitarian parentage; matriculated at London University, spent two years at the East India College, Haileybury; entered the Bengal Civil Service, India, 1846; was Joint Magistrate, Howrah District, Superintendent Land Revenue Survey, Under Secretary Government of Bengal, Inspector of Schools Southern Bengal, established a School of Industrial Art in Calcutta for which he induced Government of Bengal to make an annual grant of £360 in aid. When he had been eleven years in India his health failed, and he returned to England, and entered upon a life of philanthropy and social reform at home. He is described as "one of the greatest workers of the last century for the principle of Association and Human Brotherhood, as exemplified in the Co-operative, International Peace, and Workmen's Club Movements. He was also an earnest supporter of the Women's Trade Union Movement, and of all forms of education for the workers." "For many years he was an active worker on the Central Board of the Co-operative Union; he was the founder, and for many years the secretary of the Guild of Co-operators; for more than 40 years he laboured to build up the Working Men's Club and Institute Union, of which for 18 years he was the President. He was one of the founders of the International Peace and Arbitration Association, of which he was President up to his death, and was the inspirer of, and worker for innumerable Peace Societies on the Continent of Europe. He was the friend and helper of all who cared for the welfare of the human race." Very appropriately a Hodgson Pratt Memorial Movement has been established to keep alive his memory. (See Notes and News.)

Unitarians have just reason to be proud of the fact that such a man with such a world-renowned record was "a staunch and consistent Unitarian all his life, never shrinking from the Unitarian name, which he loved," and he left instructions that a Unitarian minister should officiate at his funeral. He was an annual subscriber to the British and Foreign Unitarian Association. He died February 26th, 1907, 83 years of age, and the Rev. J. Page Hopps officiated at the burial service at Highgate Cemetery, London, attended by a large number of public men and representatives of many public movements. He was a man of great and noble ideals, of broad humanity, and inspired very many workers for human progress with the enthusiasm by which he himself was moved. Such a life adds immeasurably to the true riches and glory of the human race.

Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

—Tennyson.

Florence Nightingale, O.M.

By Rev. A. COBDEN SMITH.

Florence Nightingale (1820-1910), our greatest heroine, is called a Saint of God, angel of mercy, the lady with a lamp, the ministering angel of the Crimea. The story of her life is the glory of mankind. Though born at Florence most of her early years were passed at Lea Hurst, near Matlock, Derbyshire, and Embley Park, near Romsey, Hants, her father's estates. Both her parents belonged to families of good position and influence. On both sides also her relatives were closely associated with the Unitarian movement. The father of Florence Nightingale was born a "Shore," the son of William Shore, a Sheffield banker; but he took the name of Nightingale through the wish of his great uncle, Peter Nightingale, a wealthy land and mine owner, from whom he inherited considerable possessions. The Shore family was well known among our churches, and Mr. Offley Shore, a kinsman of Florence Nightingale, attended Stamford Street Chapel during the ministry of Rev. Robert Spears, and was a vice-president of the British and Foreign Unitarian Association. The mother of Florence Nightingale was the daughter of William Smith, a famous Unitarian philanthropist, the friend of Wilberforce, and the champion of religious liberty, who, as Member of Parliament for Norwich, fought the battle for the Dissenters, and won the legal right for the use of the Unitarian name.

Attached as her own kindred were to Unitarian principles Florence Nightingale came under the same religious influences in accompanying her parents to the Unitarian Chapel at Lea, near her Derbyshire home, and when residing in London during her girlhood she attended the Essex Street Unitarian Chapel under the ministry of Rev. Thomas Madge. She was therefore brought up under the best traditions of English Unitarianism. Her name cannot be associated with any other church. When a clergyman once asked whether she was a member of the Church of England he was told, "No, she belongs to a sect unfortunately very rare—that of the Good Samaritan." No greater tribute could have been given her, for she was the "Saviour of an Army" in one of the most terrible wars known to British history. Her sympathy with suffering humanity made her the world's Good Samaritan.

As a child she was once playing with her cousins. One of them met with an accident and cut his hand badly. When others turned away from the sight she immediately set to work and bound up the injured hand. A shepherd near her home thought he would have to destroy his dog because of a wounded leg, which happened through the stone-throwing of a cruel boy, but she bandaged the wound, and by her watchful care saved the animal's life. She was always ready to relieve suffering. She did it because, as she said, she "liked it." Then the example of good Elizabeth Fry greatly influenced her, and she determined to become acquainted with the provision made for the care of the sick. Soon Florence Nightingale began her visits to all the hospitals in London, Dublin, Edinburgh, and other parts of the kingdom. Afterwards she went to Paris, where she obtained permission to share the daily work of the Sisters of St. Vincent de Paul. Then she entered upon her training in Germany at the School for Deaconesses at Kaiserworth on the Rhine. Returning home she undertook the entire control of the Harley Street Institution in London for Sick Governesses, which she re-established with the most satisfactory results.

In 1854 the call came to Florence Nightingale, "as the only person possessing all the requisite qualifications," to go out to the war in the Crimea in order to undertake the nursing of the wounded soldiers. Many people objected to her appointment because she was a Unitarian, but she entered upon her great mission, and the hospitals she established, the wonderful arrangements she made for the care of many thousands of sick and wounded soldiers, and her own noble endurance and self-sacrifice, won the admiration of Europe. She saved the British Army, but permanently ruined her own health. Every honour and recognition followed, but she shunned all publicity, and the £50,000 presented to her was handed over to found an institution for the training of nurses.

A Lady with a lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood.

Religion was the life of Florence Nightingale. Unitarian principles formed the basis of all her ideals. She early sketched her own scheme of the moral government of God, her "theodicy," which she never departed from. Always the goodness and love, the character of God, was her great theme. No doctrine of atonement, no orthodox plan of salvation, no idea of eternal torment, ever found a place in her belief. Because God exists there is a future state with eternal life for each and all. God is perfect, therefore he will lead all of us to attain perfection. He never leaves any work unfinished. The opportunities not granted on earth will be given hereafter. Character comes before creed. We must make our heaven before we can "go to heaven." According to Florence Nightingale, "Christ may be said to have preached beyond all things the spiritual service of God, serving Him by serving man." This is the essence of Unitarian teaching. With her ideal of the God of absolute goodness and love Florence Nightingale also enforced the divine command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength"; and she was one of the most notable examples in all history of the practice of the other part of the injunction, namely: "and thy neighbour as thyself."

R. J. Campbell and Unitarianism.

At the Autumn Assembly of the Congregational Union of England and Wales, held at Nottingham in October, there has been a notable demonstration of enthusiasm in which the Rev. R. J. Campbell, of the London City Temple, was the person chiefly concerned. He has been joyously received back again into the fold from which he has so long been "boycotted." A public reconciliation has taken place on the open platform between him and those who have strongly denounced him and his New Theology.

What does this reconciliation amount to? Has Mr. Campbell recanted from any of his heretofore obnoxious doctrines? It does not seem so. On the contrary he told the Assembly that "no change of any moment has taken place in my theological views for the past five years, nor have I anything in that direction to announce." Yet the pronouncement he made was received as though it was something new in Mr. Campbell. Principal Forsyth, who has often been his bitter opponent, sat side by side on the platform with Mr. Campbell, and followed him as next speaker. After the speech from the City Temple preacher, Dr. Forsyth arose and said with much emotion, "between Mr. Campbell and myself there has been sharp contention. I desire to say that is at an end," at which the applause was so loud and continuous, and so impressive was the demonstration of enthusiasm that the President of the Assembly suggested that there should be no more speakers and that the Conference should end, and said: "This Conference will go down to posterity as a landmark in the Congregational movement."

And what brought about this great reconciliation? Did Mahomet come to the mountain, or the mountain in the guise of the Congregational Union come to Mahomet? It was undoubtedly the mountain in this case. The Congregational Union has unmistakeably capitulated to Mr. Campbell. He has not changed, but the Union and its leaders have been compelled by the force of circumstances and by the strength of growing liberal opinion in their churches, to make a decided change of front towards Mr. Campbell. After what has happened in the not very remote past this "volte face' is not only very significant, but it must have been a most difficult thing to manage. It was awkwardly done; so much so that it must have left upon the minds of many the suspicion of make-believe. Mr. Campbell said: "Jesus of Nazareth in my experience is inseparable from the eternal Christ," and asserted further "that the new Liberal Christianity is not identical with, but widely different from what is commonly understood as Unitarianism."

These are the statements which were taken by the Assembly as justification for its joyous acceptance of Mr. Campbell back again into its arms, and for its quite dramatic reconciliation with him. But Mr. Campbell has been saying just the same things all the time during the past five years of the New Theology controversy. They are stated plainly in his volume, "The New Theology," and in precisely the same terms. The orthodox Congregationalists cannot isolate themselves from modern thought and new ideas. There is a strong demand for a new attitude within their own ranks towards the modern spirit, and Mr. Campbell makes just the bridge and supplies the link of connection. This reconciliation is no accident; it is confessedly the result of negotiations between the Union leaders and Mr. Campbell.

We Unitarians have always recognised the point of difference between Mr. Campbell and ourselves to be his doctrine of "The Eternal Christ," which he says quite truly is not Unitarianism. Consistently with that doctrine he prays to Christ and regards that mystical being as the object of worship. This is unmistakably anti-Unitarian, and on this point there can be no such thing as compromise by Unitarians. Mr. Campbell may or may not ultimately see the fundamental weakness of his doctrine as he holds it, but it is not destined to be permanent, and will pass away like other transient constituents of Christian thought. In the meantime it is very significant that the Congregationalists will forgive him as to all his other departures from orthodox opinion so long as he adheres to that.

The International Bible Lessons.

The list of International Bible Lessons now published for 1912 may be made excellent use of in Unitarian Sunday Schools. They embrace the life and teaching of Jesus, and could be well treated from the Unitarian standpoint. The list is published without note or comment, and of course the orthodox bodies publish separately their own Lesson Notes and Lesson Helps in book and magazine form.

Just what these orthodox denominations do for their Sunday School teachers we Unitarians may do for ours. Up to now the teachers in the orthodox Sunday Schools can compare the different treatment of these lessons as set forth in the Lesson Helps published by the Congregationalists, the Methodists, and other Evangelicals, but they have no opportunity of seeing how the Unitarians would teach them. If we published our Helps to these lessons for our own schools they would also find their way into the homes of many broader-minded teachers amongst the orthodox and do good missionary work through them.

Here we have the Uniform Lesson. If adopted in our schools, so that the same lesson would be taught in every Unitarian School on one day, we could the more effectively give definite doctrinal instruction to our young people, and in response to a demand from all our schools we could publish Unitarian helps on the easiest terms without risk of financial loss.

The International Lessons will most likely be adopted in this Monthly for 1912 with Notes.

Home Circle.

Universal Salvation.

(Mission Hymn—New Version).

When our Father ever cometh
To make up His jewels,
All His children will be jewels,
His loved and His own.
Like the stars of the morning,
His brightness adorning,
They shall shine in their beauty,
Bright gems round His throne.

Let us always, firm and faithful,
Keep free from all evil;
Shine as jewels, precious jewels,
His loved and His own.

He will gather all the lost ones,
As gems for His kingdom;
All impure ones shall be bright ones,
His loved and His own.

All His children are His jewels,
Not one shall be missing;
He will save His precious jewels,
All loved and His own.

PROVING AND TESTING.

The Apostle says: "Prove (test) all things; hold fast that which is good"; and another: "Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world"; and Jesus asked: "Why even of yourselves judge ye not what is right?"

How can we know "What is Truth" if we do not inquire each one for himself, and put everything to the test of examination? Many people believe what is false, false creeds and doctrines, and therefore deceive themselves and others because they accept without thinking and will not take the trouble to test and prove what they believe. But Unitarianism stands for free inquiry, testing and proving all things, and is therefore free from superstition and all the more sure of its truth.

Go! test tradition by the force of fact;
Bid rising faith her broken shackles spurn;
In fiercest flame of truth let error burn,
False form confront by royalty of act.
—J. Nicholas Knight.

PRINCESS KAPIOLANI.

In Tennyson's poem, "Kapiolani," an incident of proving and testing is beautifully told. Princess Kapiolani ruled over the people of Hawii—the Sandwich Islands. The natives worshipped a fire goddess whose name was Pee-le, who was said to dwell in the lake of fire at the top of the huge volcano Mauna-Loa. The island priests taught that if any woman climbed the mountain and picked berries from the bushes and went to the dwelling of Pee-le the goddess, that woman would be accursed, and that Pee-le in anger would shake and shatter the island and plunge everything in fire and ruin.

Kapiolani did not believe this heathen superstition and she wished to free her people from it. She bravely dared to prove that it was false, and went herself up the mountain, gathered the forbidden berries, and clambered with her companions over the bank of cinders, 400 feet high, to the great lake of fire nine miles round, which was thought to be the haunt and home of the goddess; and she flung into the boiling lava the consecrated berries which it was sacrilege for a woman to handle. Thus she "dared the goddess, and freed the people of Hawa-i-ee." None of the threatened terrors happened, and she thus proved by this heroic testing that no goddess lived in the volcano.

When from the terrors of Nature
A people have fashioned and worship
A Spirit of Evil,
Blest be the Voice of the Teacher
Who calls to them:
"Set yourselves free." —Tennyson.

COLUMBUS.

Columbia is a name that is sometimes used for America. British Columbia is a part of America that belongs to Britain. The name is given because America was discovered by Columbus, just as the other name America is from that of Amerigo Vespucci, another great navigator.

Columbus believed that the world is round, at a time when nearly all mankind thought differently. He thought that if a ship sailed westward from Spain that it would come round to India. He was sure that new lands could be found over the western seas. But the priests, professors, and the other learned men treated his opinions with scorn. They could find nothing about it in the Bible, and they regarded Columbus as one who was mad. But in 1492, when Columbus sailed out with three ships and found the West Indies, he proved that they were wrong and that he was right. He put the matter to the test. Just by testing and trying should all things be proved. What is true will stand any test; only what is false can be shaken by examination. If we do not find out for ourselves what is false and what is true we may be just walking in the dark and be like the blind who take the wrong way. The light of truth drives away the evil things of darkness.

When by night the frogs are croaking,
Kindle but a torch's fire:
Ha! how soon they all are silent!
Thus truth silences the liar. —Longfellow.

"What She Could."

By the Rev. C. WESLEY BUTLER.

CHAPTER XI.

The time for the formal opening of the Hermitage Hall draws near. The work in several departments has been in full swing for some weeks—ambulance, drill and hand-work classes, together with the Recreation and Reading Rooms. The complete scheme includes a large hall at the top of the building for entertainments, lectures, concerts and public meetings. This is now furnished, and arrangements are made for the inaugural festivity on Christmas Eve.

The weather is piercingly cold. The damp air and sweeping north-west wind mock the warmest garments and penetrate the very bones of the pedestrian. The afternoon has closed with a copper-hued sunset such as can be seen in perfection only through the atmosphere of a northern seaport in winter. It is the hour and power of gloom and chill in the almost forsaken streets. But for once scores of dwellings in those thoroughfares are warmed and brightened by coals and logs which Mr. Wentworth, the erstwhile "Hermit," has caused to be distributed. Scores of tables which for weeks have borne no richer food than butterless bread are well-laden with generous food. Scores of lives are enjoying respite from the pangs of starvation and distress

In the Hermitage Hall a cheery spectacle is presented. "Every available inch of space," as the newspapers say, is occupied by an assembly which, excepting the few organisers, consists of people drawn from the submerged class. A motley crew forsooth! An analysis would show that in this company of taterdemalions are included all ages from infancy to senility: all kinds of trades and even professions from the coster and the dock labourer to the doctor and the military officer; all variant in many points, but all alike in one: all are engorged in the slough of despond through the vice, the indolence, or the folly of themselves or others. To-night brings them an hour's release from the awful struggle, and they are revelling in unaccustomed warmth and plenty. There has been a merry meal—a heterogeneous mixture of feeding and funning, laughing and singing, and general abandonment to the festive instincts.

To have a hand in the creation of such a scene of happiness is "better than gold, yea than much fine gold; sweeter also than honey and the honey-comb." Try it, Mr. Closefist! Try it! Once open your heart and hand for the luxury of making pure gladsomeness for others, and you will not willingly close them again in miserly self-seeking. Try it, ye roysterers, who swallow your gold in liquid streams, and you will find exhilaration such as your Moet and Pummery are powerless to impart! Life at its truest consists not in what it greedily absorbs, but in what it wisely dispenses, "There is that scattereth and yet increaseth."

Mr. Wentworth was seated at the back of the hall, an unobserved observer, but not an uninterested one. The experiment into which he had been drawn was costly, yet the result had already begun to compensate him. It was worth everything he had done and spent to see the clouds scattered from those poor stricken lives, even for a passing hour, and to know the grateful appreciation which his effort had awakened.

Someone was reciting. Without paying much attention his ear caught the words—

"We who are of the earth need not be earthy:
God made our nature like his own—divine:
Nothing but selfishness can be unworthy
Of his pure image, meant through us to shine.
The deaths of deaths it is, ourselves to smother,
In our own pleasures, his dishonour'd gift,
And life, eternal life, to love each other:
Our souls with Christ, in sacrifice to lift."

That must be true, he thought: to smother self, whether in "our own pleasures," or in our discontents and resentments, is surely "the death of deaths." What had he himself been doing? How much of himself he had "smothered" in sullen broodings over an irrecoverable past!

So he sat and thought—all consciousness of his surroundings slipping away from him. Memories took supreme possession of his brain — bright memories that changed to darkness; sweet new ones that became bitter.

Nineteen years ago on this date the change came: the sorrow which had embittered all the intervening years—the pain that had kept his heart weeping day and night from then till new. Before that Christmas Eve, nineteen years ago, life had been all that heart could desire. A mental picture was before him of a beautiful home, a charming wife, a lovely child. His wife was the world to him—its light and life: her presence the only paradise he cared for. Yet there was a barrier between them for which he was perhaps the more responsible.

He was no lover of social functions: no adept in social amenities. His wife was both. There was little real community of tastes between them. They each lacked consideration for the other's varying inclinations and temper. He was stern, unconventional, exclusive. She was vivacious and pleasure-loving. He was deficient in the hundred small attentions which others only too effusively paid to her, and which it was her nature to appraise at too high a value. Nineteen years ago the Christmas house-party and ball ended with jealousy, recrimination, resentment. In the heat of temper he had uttered words which were open to an interpretation far wide of his real thought. With wounded sense of honour the beautiful, proud, beloved wife went from his house, taking with her the child whom he loved hardly less, leaving him solitary in a loveless home. Through all these years she had never broken the silence; and he, believing that the strictest privacy can be realised only in the densest popu-

lation, betook himself to this city to nurse his grief with the least liability of intrusion. Possessed of ample wealth, and severed from all business connections, he occupied himself with his hobby of chemistry—a gloomy, unhappy man. These memories raced like furies through his mind: yet he reproached only himself. If only he had conceded a little: if he had but exercised a little patience, how different might have been these nineteen years of solitude and remorse!

For a few years after settling in the rambling old building which had come to be known as "The Hermitage," he attached himself to the Unitarian Chapel close by, and took an active share in its management; but gradually his interest subsided, and his only tie to public life was broken when he ceased to attend.

A mist gathered before his eyes as those recollections of the past, and thoughts of the hopeless future engrossed him.

Suddenly he was recalled to himself.

(To be concluded).

National Unitarian Temperance Association.

Hon. Sec.: Mr. E. F. COWLIN, 40 Marler Road, Forest Hill, London, E.C.
Organising Secretary: Mr. W. R. MARSHALL, 31 Birkhall Road, Catford, London, E.C.

FACTS AND FIGURES.

WHAT 14,718 DOCTORS SAID TO THE BOARD OF EDUCATION IN 1904.

STILL TRUE.

"Much of the degeneracy, disease, and accident with which medical men are called upon to deal is directly or indirectly due to the use of alcohol; a widespread ignorance prevails concerning not only the nature and properties of the substance, but also its effects on the body and the mind."

THE ALLY OF DISEASE AND DEATH.

"If we examine the collected statistics of clinical investigation, or the reports of a life insurance office, or even if we walk the streets with eyes not absolutely blind, we find the same fact outstanding, and if the whole truth on this subject can be expressed in a sentence, here is the sentence—Alcohol is the ally of disease and death."—Dr. Arthur Evans.

SOME CONFIRMATIONS.

The Chief Medical Officer, Local Government Board, states in his last report: "Parental neglect is a common result of alcoholic habits, and this implies a high rate of mortality among the children affected by the neglect."

Dr. Newsholme shows that of the seven English counties with the highest rates of English mortality, six of them have the highest statistics regarding intemperance.

Sir V. Horsley declares: "The children of drinkers are frequently attacked by hip-joint disease, spinal disease, glandular swellings, consumption of the bowels and of the lungs, even although the parents are not tuberculous."

Literature.

"Religion and Life," by Rudolf Eucken, Professor of Philosophy, University of Jena. 1/- net. British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London, W.C.

"Three Stages of Unitarian Theology" and other Essays, 2/- net; and "The Religion of the Future" and other Essays, 2/- net, same publishers.

"The Sunday School Quarterly," October, Sunday School Association, Essex Hall, London, 3d.

Professor Eucken's "Religion and Life" is a neat little cloth-bound book of fifty pages, being the Essex Hall Lecture, 1911, delivered last Whit-Tuesday before the British and Foreign Unitarian Association. Very few among the crowded audience who heard it delivered in German would be able to follow it on that occasion, but now in this book it is published in English. Whether this is a full and verbatim report is not clear. The lecture as repeated at Manchester College, Oxford, was reported by Dr. Beckh, and then submitted to Professor Eucken for any necessary correction and translated afterwards into English. From this Professor Eucken's view as to the relation of Religion to Life can be ascertained by the English reader. He maintains that Religion relates to the whole life of man and to all human concerns. Though there are statements in the lecture open to question, the reader is impressed with the spirituality of the author, with his freedom of outlook, and his broad universal scope of view.

The two volumes of Essays—"Three Stages of Unitarian Theology," and "The Religion of the Future" contain respectively eleven and ten separate numbers of the Unitarian Penny Library, most of which have already received notice in these pages as they were issued. The opening essay in each volume gives the title to the book. The Essays in both of the two books are by thinkers of repute, the first including Martineau, Stopford Brooke, Page Hopps, Sunderland, C. C. Everett, J. W. Chadwick, and C. Gordon Ames. The writers in the second volume include C. W. Eliot, R. B. Drummond, W. C. Gannett, Page Hopps, J. H. Holmes, R. A. Armstrong, Theodore Parker, J. E. Carpenter, W. Smitton, W. Copeland Bowie, and Brooke Herford. These names of British and American Unitarians should speak for themselves. Either one or the other book makes a good introduction to Unitarian thought and doctrine, and is good for reference, or for lending to a friend. They are excellent value at the price, and no one could peruse them without realising their great worth.

"The Sunday School Quarterly" for October is full of good matter for teachers and school workers who are sufficiently intelligent and alive to make use thereof. The Quarterly deserves widespread success and it ought to get it. Those teachers who do not know the Quarterly miss very much that would help them. We again wish its promoters God-speed in their efforts.

Giving Religion and Getting It.

The Rev. M. J. Savage, D.D., says:—

"Does it not appeal to you this idea—that, if you have something that is worth anything, a view, a truth, an inspiration, a hope, it is worth handing to somebody else? If your religion is not worth giving away it is not worth keeping. And this is one of those things that increases by dispensing it. The more love you give away, the more tenderness you give away, the more pity, the more sympathy, the more help, the more truth teaching, the more hope, the more of them all you have. So that, if I find a man who does not care whether his neighbour shares his great beliefs and hopes and inspirations with him, then I have little respect for his convictions. I do not believe he has anything which he values much unless he is impelled by the generosity of his soul to share it with his fellows."

There is at least one sentence in that statement that should never be forgotten: "If your religion is not worth giving away it is not worth keeping." Do you, dear reader, feel that your Unitarianism is a precious possession to you? and therefore that it is worth keeping? Of course you do. But are you simply keeping it to yourself and not giving it to anybody else? Do you talk about it to your friends and neighbours? Do you ever give away any Unitarian literature for other people to read? You may not be a public preacher of that which is gospel to you. You may never be heard to proclaim it from any church pulpit. But you can be a preacher of it all the same, in your own way, IF YOU WILL. You can make your own pulpit, and you can be an able apostle and messenger of your Faith, IF YOU WILL. You can provide yourself at small cost with a stock of Unitarian leaflets, and in every letter you send through the post to any person where it would do good, you can enclose a leaflet. You can keep a few in your pocket and pass one on to any friend or acquaintance to whom such an act would not be an offence. You can see that your neighbours shall not be ignorant of such literature by devising some ways of getting such into their possession except in such cases where you know it would not be received. There is a rich store of tracts and pamphlets from which you can be supplied, published for the purpose of spreading the light, which ought to be used by you for passing on to your friends and acquaintances. Is it true that you are doing nothing whatever in this way? Is it a fact that you do not spend in this manner, in a week, or at any time, anything at all, not even as much as it costs you for a ticket to an entertainment or some other frequent indulgence for amusement and pleasure? Is your religion so much less to you than these other things that you appear to consider that it is not worth giving away? If that is so is it the fault of the religion—or is the fault in you? Just think what periodicals are published for making more widely known the glorious Faith which is professedly yours? Do you know of these? If you read these words you at least know of one of them. One way in which you could be a silent and an eloquent apostle of your religious Faith would be to extend the use of any such Unitarian paper by making it known to others. This is not a selfish suggestion. Unitarian periodicals are not published primarily for profit-making, but for missionary propaganda. They are produced mostly at the cost of great self-denial and personal sacrifice and often at considerable financial loss. Are you helping to make the burden of this work lighter? If every reader who is not destitute, and therefore too poor, could secure at least two copies, a spare one always to give away, that would make the work less difficult and it would bring the truth and the joy of our Religion to more than double the number of people who are now so acquainted with it.

If your Religion is worth anything it is worth giving away. The more you give it to others the more of it you will get yourself. Just so far as you make yourself an instrument for the giving of Religion you also fill your own mind and soul with the feeling of it, its cheer, its confidence, its joy. You can only get Religion—sweetest and richest Life—by giving it. "Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again."

The Oliver Heywood Memorial Sunday School has been opened in connection with the Lydgate Chapel, Yorkshire.

Rev. H. E. and Mrs. Perry received valuable farewell gifts on leaving Denton.

The Lindsey Hall, erected for the Essex Church, Kensington, London, was completed for opening in October.

The Rev. W. Wooding, Mrs. and Miss Wooding, of London, have departed to Australasia on a six months' tour, during which Mr. and Mrs. Wooding will visit the Unitarian Churches on behalf of the British and Foreign Unitarian Association.

A new Unitarian Movement is being established at Brisbane, Queensland, Australia.

A monument to Servetus, the Unitarian, was unveiled at Vienne, South of France, October 15th.

Miss Emily Sharpe, London, has established a Hungarian Scholarship of £100 per annum in connection with the Unitarian Home Missionary College, Manchester.

The annual meetings, North Lancashire and Westmoreland Unitarian Association were held at Preston on October 14th.

The annual meetings, North Midland Association, were held October 10th at Nottingham.

The annual meetings, Northumberland and Durham Unitarian Association, October 8-9, were well attended, and encouraging reports were presented.

Very successful concluding meetings of the Unitarian Van Mission were held at Highbury, London, at Stockton-on-Tees, and other places.

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. HILL, 36, Heath St., Hampstead, London, N.W.

Affiliated Postal Missions, and Hon. Secretaries:

Bombay—V. R. Shinde, Esq., Prarthana Somaj, Bombay.
Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
Irish Unitarian Christian Society—Rev. E. Savell Hicks, M.A., Dublin.
Madras—97, Anna Pillai St., G. T. Madras.
Manchester—Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale, Cheshire.
Scottish—Rev. E. T. Russell, 304, Morningside Road, Edinburgh.
N. Midland—
Melbourne—Miss Barnard, Foley Street, Kew, Melbourne, Australia.
Southern Association—Rev. C. E. Reed, Lamorna, Poulner, Ringwood, Hants.
South Wales—Mrs. Lewis, Tophill, Pontypridd.
Swansea—Mrs. Reid, The Knoll, Swansea.
Western Union—Miss Barmby, Mount Pleasant, Sidmouth.
Yorkshire Union—Mrs. Oliver Lupton, Sunnymead, Shire Oak Road, Headingley, Leeds.
Church of the Unattached—Lady Wilson. 86, Church Rd., Richmond, Surrey.

These Postal Missions are associated with the Central Postal Mission in the distribution of religious literature and the propagation of Unitarian thought. Any of the hon. secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

We have been glad to hear from Miss Barnard, of Melbourne, of the continuance of her Postal Mission work in Australia. She writes:—"Thank you for the Central Postal Mission report; I am always interested in it. I should be pleased if you would continue to send me the "Unitarian Monthly." I can always use the twelve copies you send; my Postal Mission correspondents like to see them. There is still a great deal of work to be done by our Postal Mission in Australia, but what is the best way to get at the people is difficult to find out. The only way is by experiment."

Miss Barnard gives several quotations from letters. One asks "whether Unitarians use the same Bible?" Another "wants to publish a book on Jesus and his methods." A Lay-reader has been eagerly reading Dr. Vance Smith's "The Bible and its Theology," and the Rev. J. Wood's "The Bible: What it is and is not." Someone from New Zealand writes:—

> "I have read and studied carefully the pamphlets and papers. Their teaching is to my mind reasonable and in accord with common-sense. I am a farmer and a busy man. I have only a few spare moments for reading; for this reason I like your books, they are matter of fact and to the point."

Though we have not advertised lately, we have been kept busy with the lending-library, and looking up old correspondents often with very gratifying results. The following letter was received last week from one of the mining stations in the North:—

> "The packet of literature came as a great surprise. I am very grateful; it is a splendid help in connection with the Young Men's Class and preaching. I gave a paper at our Guild, and the booklet by Ames—"The Brotherhood of Man"—was a great help in compiling it. I have a vast amount of work in store for me this winter. The present of literature will be used to the greatest advantage, and when winter comes nothing will delight me more than to sit by the fire, when my labours are over for the day, with your present of literature as my companions. Words cannot tell you how valuable your literature has been to me when I have been puzzling my brains for a subject to talk to the young men at the class."

A Short Catechism on our Unitarian Faith.

Q. Can you explain our Unitarian Faith?

A. The Unitarian Faith is a belief in—(1) The Fatherhood of God. (2) The Brotherhood of Man. (3) The Leadership of Jesus. (4) Salvation by Character. (5) And progress upward and onward for ever.

Q. What do you believe about the Fatherhood of God?

A. I believe in one God Almighty, the Creator of all things; who is the Father of all mankind; who loves all alike for ever and ever; and to whom alone our worship should be given.

Q. What do you believe about the Brotherhood of Man.

A. I believe that all men are the children of God; that we are all members one of another; that we are created to protect and care for each other, to love one another—to live and work together in brotherhood, in unity, in peace—and to bring God's kingdom of heaven upon earth.

Q. What is your belief concerning Jesus?

A. I believe that Jesus was a good and noble man; that he is our best example—our Leader and Guide in the Perfect Life.

Q. What is your belief as to Salvation?

A. I believe in the nature God has given us, that He has made it good, "for of such is the kingdom of heaven"; that selfishness and sin bring it into disorder, that seeking after righteousness keeps it strong and sound; and that salvation comes to all—by goodness of character, by obedience to the will of our heavenly Father.

Q. What do you believe concerning our Future Life?

A. I believe that we are all created to live for ever, to grow into the Perfect Life, to become more and more like God; that we reap the results of everything we do, whether it be good or ill; that we are learning God's ways even from our mistakes; that we go on learning and growing without end; that every evil will be overcome with good; and that all mankind will live eternally with God.

Q. Have you explained our Unitarian Faith?

A. I believe these things are part of our Unitarian Faith; that the Father's everlasting love will accomplish every good thing, in the souls of all His children; and by this Faith I will strive to live in love to God and Man, for ever and ever. Amen. —H. B. S.

"UNITY" LESSON CHART FOR NOVEMBER.

1911.	SUBJECT.	HYMN.	MEMORY TEXT	SCRIPTURE
Nov. 5	*Florence Nightingale*	258	"That which this woman hath done shall be spoken of for a memorial of her" —Matt. 26. 13	Luke 10, 25-37
... 12	Miracles	59	"The Father of light with whom can be no variation."—James 1, 17	Matt. 16, 1-4 Mark 8, 11-13 Luke 11, 29-32
... 19	Creeds and Growth	104	"Be not entangled in a yoke of bondage."—Gal. 5, 1	Mark 2, 13-28
... 26	Proving and Testing	175	"Prove all things; hold fast that which is good."—I Thess. 5, 21	I John 4

NOTE:—The above scheme, compiled by the Editor, is intended to assist in the imparting of definite doctrinal instruction; but there is one biographical or historical subject each month, and at the suggestion of a Committee of the Manchester District S.S. Association one subject per month is inserted from "The Children's Book of Moral Lessons," by F. J. Gould, paper covers, 6d. The hymn numbers refer to "The Sunday School Hymn Book" of The S.S. Association, Essex Hall, London, to enable the lesson to be taught from a hymn to children who cannot read.

See Notes for this month in column below. Hymn also from Manchester Assoc. Hymn-book (H.C.S.)

The Bible Lesson Notes.

(See the Lesson Chart).

[NOTE: H.C.S. means "Hymns and Choral Songs," Manchester S.S. Association, Hymn-book; Hymn numbers in the Lesson Chart as shown above are given from "The Sunday School Hymn-book." S.S. Association, Essex Hall, London.]

Nov. 5: FLORENCE NIGHTINGALE. Scripture, Luke 10, 25-37; Text, Matthew 26, 13; Hymn, 258, H.C.S. 115.

See biographical article on another page; also Memorable Unitarians," p. 171. She was the "Good Samaritan" to many (Bible Lesson), fearless and brave in the face of danger and wrong (see the hymn); she found her work and did what she could to make the world better (H.C.S.), and what she did is spoken of as a memorial of her (Text),—see Longfellow's poems, "Santa Filomena."

Nov. 12: MIRACLES. Scripture, Matt. 16, 1-4, Mark 8, 11-13, Luke 11, 29-32; Text, James 1, 17; Hymn, 59, H.C.S. 51.

Miracle means—a wonder, and usually a wonderful thing that happens outside the ordinary course, and contrary to the known laws of nature, such as: Jesus walking on the sea, feeding 5,000 people from five loaves and two fishes, raising Lazarus from the dead, etc. Are such miracles true? Did Elijah go up into heaven in a chariot? Such miracles are said to have been performed by Jesus and his disciples, by Paul, by the prophets, by Roman Catholic saints, and others. If they are not true, why not? Do miracle stories grow? God never departs from His own regular and orderly ways; He is unchangeable and without variation (see Text). Jesus repelled the demand frequently made that he should work miracles (translated "signs" in N.T.—see Scripture passages). But real miracles — wonders — exist in countless numbers; the marvels of God's ways and works. A flower is wonderful; the eye is a marvel; so is every living thing; life itself is a miracle (see hymns); but they happen according to God's orderly laws and not in violation of them.

Nov. 19: CREEDS AND GROWTH. Scripture, Mark 2, 13-28; Text, Gal. 5, 1; Hymn 104, H.C.S. 398.

A creed is a belief, and every man's religious belief is his creed. A statement of belief set up as a fixed standard of faith which must not be departed from is a dogma, as the authoritative Creeds of the orthodox churches. A creed is a necessity of life; if it be the natural result of thinking, a reasoned conclusion, it is a help, but it should not be final; it should be open to alteration and enlargement according to new light and truth. A living creed is one that can be altered, it is open to growth and development. But a fixed Creed—a dogma—because it is not open to growth, becomes a prison to the mind and soul, "a yoke of bondage" (text). The new wine of growing truth expands, and wanting more room, bursts the old dead wine-skins of dogma. The fixed creeds cannot contain the new truth (Mark 2, 22). Unitarian Christianity has no fixed creed, but it has definite beliefs open to alteration, enlargement, growth, to contain all new truth that comes. A living creed must help growth and not hinder it. The seed of truth grows if open to the free air and light of inquiry and investigation; it must be nourished and not choked (see hymn).

Nov. 26: PROVING AND TESTING. Scripture, I. John, 4; Text, I. Thess., 5, 21; Hymn 175, H.C.S., 83.

See Home Circle page, and F. J. Gould's "The Children's Book of Moral Lessons," First Series, pages 162-175. "Prove all things; hold fast that which is good" (See I. John, 4, 1.).

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

HODGSON PRATT MEMORIAL FUND.

This has been founded to keep alive the memory of a great philanthropist. The work of the Memorial Committee takes the form of providing an annual Hodgson Pratt Memorial Lecture, Hodgson Pratt Essay Prizes, Travelling Scholarships for Workers, and grants of books to workers who are students of the subjects in which Mr. Pratt was interested. It is hoped that the Fund may also be sufficient to enable the Committee to establish a Hodgson Pratt Memorial Scholarship at Ruskin College, Oxford, and to devise other forms of useful work to keep alive the memory of this great and good man. The Fund is managed by a Committee of representatives of the following organisations:—Co-operative Union, Limited; Co-operative Wholesale Society, Limited; International Arbitration and Peace Association; International Co-operative Alliance; Labour Co-partnership Association; National Council of Peace Societies; Working Men's Club and Institute Union, Limited, and the Working Men's College. The President is Mr. Aneurin Williams, M.A., J.P.; Hon. Secretary, Mr. J. J. Dent, 60, Knatchbull Road, London, S.E., to whom donations or annual subscriptions may be sent, or to the Co-operative Wholesale Society's Bank, Manchester.

The autumnal meetings of the British and Foreign Unitarian Association at Bury, Lancashire, October 18-19, were very well attended and most enthusiastic. No meeting was more inspiring, nor speakers more able, than the women's, of the British League of Unitarian Women. At the Sunday School Union Conference on Teaching some of the speakers seemed quite uncertain whether Religion and Morality are distinct or identical. If a teacher is uncertain what Religion is, how can he teach religion or advise others how it is to be taught? Most of the addresses were of a strongly practical nature, and it was good to be there. The Bury friends provided handsomely for the needs of their guests, and the warmth of their hospitality was gratefully appreciated.

The Rev. Noah Green, of Mottram, who died on September 20th, at the age of 88, was elder half-brother to the late Mr. Charles Watts, of London, the well-known Freethought Lecturer and publisher for the Rationalist Press.

Under a settled minister the Ilford Church is making considerable progress.

We regret that Rev. Dr. Cressey, of Brixton, has met with a serious accident and is disabled for some time.

The Rev. H. McLachlan, M.A., B.D., of Bradford, is appointed Tutor and Warden at the Unitarian Home Missionary College, Manchester, in which he was himself a student.

The Rev. Charles Hargrove, M.A., was honoured as the special guest of the Yorkshire Unitarian Club at Leeds on September 30th on the completion of 35 years' ministry at Mill Hill Chapel, Leeds.

The session of the Unitarian Home Missionary College, Manchester, was opened October 3rd, with an address by the new Principal, Rev. Dr. Mellone, in the presence of a large attendance of friends, on the subject of "The Aims of a Theological College at the Present Time."

Temperance Sunday will be November 12th.

Rev. B. C. Constable and Mrs. Constable have received handsome farewell presentation gifts on retiring from 21 years' ministry at Stockport.

PULPIT CHANGES.—Rev. R. H. Fuller, M.A., has retired from Braintree at the age of 77; Rev. W. H. Burgess, B.A., has concluded his ministry at Loughborough and Ilkeston; Rev. B. C. Constable at Stockport; Rev. H. E. Perry, at Denton; Rev. H. R. Tavener has been inducted at Hunslet; Rev. H. E. Perry has entered upon his new ministry at Stockport; Rev. Bertram Lister, M.A., has been inducted at Hackney; Rev. D. Davis, formerly of Nantwich, is appointed minister, Billinghurst, Sussex; Rev. G. C. Sharpe, Longsight, appointed minister at Johannesburg, South Africa, set sail, October 7th; Rev. A. Thornhill, M.A., was welcomed to his ministry, Brookfield Church, Gorton, October 7th; Rev. W. C. Hall, M.A., entered on his Northampton ministry October 8th, and was welcomed October 12th; Rev. W. J. Piggott was inducted at Trafalgar Street Church, Burnley, October 14th.

DEATHS: Rev. Noah Green, of Mottram, at Blackpool, Sept. 20th, 88; Mrs. M. Spencer, Southampton, Sept. 18th, 83; Mrs. Warnock, Grey Abbey, Co. Down, Sept. 21st, 77; Mrs. Enoch Harvey, Englefield Green, daughter of the late Rev. Edward Tagart, Sept. 26th, 82; Mrs. W. R. Greg, London, Sept. 26th; Mr. Charles Desprez, Bristol, Sept. 22nd, 94; Mrs. Harrison, wife of the late Rev. John Harrison, West Bromwich, Sept. 30th; Mr. Richard Patterson, J.P., Holywood, Co. Down, Oct. 8th, 72; Mr. Leonard New, Stockport, suddenly, Oct. 10th, 56; Mr. R. Y. Greenhalgh, Ainsworth, Bolton, October 8th, 60; Mr. John Tetlow, Heywood, Oct. 12th, 80; Mrs. Charles Hawkesley, London, wife of President, British and Foreign Unitarian Association, October 20th, 72.

FINCHLEY UNITARIAN CHURCH.

The new church building, Granville Road, Ballards Lane, North Finchley, will be opened Saturday, November 11th, at 4 o'clock, with DEDICATION SERVICE by the Rev. J. A. Pearson; followed by PUBLIC MEETING, Chairman, Dr. Blake Odgers, K.C., Speakers: Sir Edwin Durning Lawrence, Dr. Carpenter, R. P. Jones, Esq., Architect, and others.

Printed and published monthly, for the Proprietor, by the HERALD Printing & Publishing Company Limited, Cavendish Works, Ashton-under-Lyne.

WHAT IS UNITARIANISM ?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES:

(1) The Personal Unity of God.
(2) The Simplicity of Nature in Christ.
(3) The Personal Origin and Identity of Sin.
(4) The Finite Duration of Future Suffering.

opposed to CHURCH DOCTRINES:

(1) The Trinity in Unity.
(2) Two Distinct Natures in Christ.
(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Eternity of Hell Torments.

—Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

UNITY HYMN SHEETS

For Special Services. (1st Series.)

Suitable for Mission Meetings, for Anniversaries, and other special occasions. Unitarian words to popular Sankey tunes; four pages; six hymns and a doxology, on three pages, and a back page explanation of "Our Unitarian Faith."

(1) Father, let thy kingdom come. (2) Stand up, stand up with Jesus. (3) There's a hope that is fairer than day. (4) Rescue the perishing. (5) When our Father cometh to make up his jewels. (6) Go bury thy sorrow. (7) Praise God from whom all blessings flow.

2/6 per 100, from H. Bodell Smith, "Dovestone," Denton Road, Gorton, Manchester.

UNITARIAN PUBLICATIONS—FREE.

The Personality of God—
JAMES FREEMAN CLARKE, D.D.

The Proper Worship of God—
STOPFORD A. BROOKE, M.A.

The Theology of Unitarians—
CHARLES C. EVERETT, D.D.

These publications sent free, also information on Unitarianism. Apply by letter to

Miss F. HILL,
36, Heath Street, Hampstead, London, N.W.

The Unitarian Monthly.

ANNUAL VOLUMES (including 1910) . .

One Shilling. - 1/3 by post.

Bound in stiff paper, with detailed Index.
Order from Editor.

Unitarian Literature—FREE!

Will be sent for cost of postage only.
A Pamphlet, 16 pages, entitled:—

OUR NAME, MESSAGE AND MISSION.

. . . By the . . . Rev. H. BODELL SMITH

(A Paper read at the Annual Missionary Conference of Unitarian Ministers, Memorial Hall, Mancheeter, July 5, 1906; published verbatim in "The Christian Life," July 14, 1906, and in "Unity," September, 1906, and reprinted in pamphlet form by request.)

OPINIONS.

"Your article on 'What's in a Name' has the most sense of anything I have ever seen in print on the subject."
Rev. J. H. CROOKER, D.D.

"Your paper on 'Our Name, Message and Mission'—seems to me one of the ablest and most important utterances that I have seen in connection with English Unitarianism for many years. I hope you will print it—as a tract for wide circulation."
Rev. J. SUNDERLAND, M.A.

6 copies for 1d.; 12 for 2d.; 25 for 3d.; 100 for 1s.

Useful for senior classes in Sunday School, and for teachers, parents, and for distribution to members of our churches.

Back numbers of "THE UNITARIAN MONTHLY" sent for cost of carriage, 100 for 6d., for outside propaganda and house to house visitation.

Apply to Editor—"Dovestone," Denton Road, GORTON, Manchester.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.

Neatest Work. Lowest Terms.

When you have a Printing Order to place, try the "HERALD" Co., Cavendish Works, Ashton-under-Lyne, and they will suit you. . . . . .

The Inquirer

ONE PENNY WEEKLY.

6/6 per year to all parts of the world.

SPECIAL ARTICLES AND REVIEWS.
NEWS of the CHURCHES, SOCIETIES, and ASSOCIATIONS

Advertisement Charges—

3/6 per inch; Births, etc., 6d. per line; Calendar Notices, 10/- per year, two lines; Situations, 20 words, 1/-, three insertions charged as two Appeals, 6d. per line; repeated matter, 3d. per line.

PUBLISHED EVERY FRIDAY.

3, ESSEX STREET W.C.

THE CHRISTIAN LIFE
—AND—
UNITARIAN HERALD.

The Popular Unitarian Weekly.

Special Contributions of Interest to Unitarian and Liberal Religious Thinkers and Workers generally. Leading Articles on topics of the day, chiefly dealing with the doings of Unitarians and the progress of free religious thought. Van Mission Reports. Reviews and Views by the Literary Editor. Sunday School Articles and Model Lessons. Children's Chat. Notes of the Week, Denominational News, Occasional Portraits, Pictures of Churches, etc.

From all Newsagents—ONE PENNY WEEKLY.

Subscription: 6/6 per annum, to all parts of the world.

ADVERTISEMENTS—3/6 per inch, Special Quotations for a series on application; Births, etc., 1d. per word, minimum 1/6; Sits. Wanted, etc., ½d. per word, minimum 6d., three insertions charged as two; Calendar Announcements 10/- per Annum, for three lines.

Literary matter to be addressed to the Editor; business communications to the Manager.

PUBLISHED EVERY FRIDAY AFTERNOON BY
REVEIRS BROS., 5, Fetter Lane, London, E.C.

"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to "Dovestone," Denton Road, Gorton, Manchester.

AGENTS for "The Unitarian Monthly": **London**—The British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, W.C. **Ireland**—Mr. Eustace Gordon, 35, Rosemary Street, Belfast. **Scotland**—Messrs. Alex. McLaren & Son, 360-362, Argyle Street, Glasgow.